



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ism, and in rudimentary forms is seen in viscera and vaso-motor ganglia as well as in the basal ganglia of the brain, which he thinks the cerebral seat of instinct; while higher intelligence is manifested in the brain. Psychic harmonies are classified as intensity, space and time, and are grouped in symphonies not without analogies to music. In general, unique and stimulating as is the author's standpoint, original as are his many illustrations, it must be granted that he has undertaken a work which in the present conditions of our knowledge must for a long time, to say the least, remain incomplete and unsatisfactory.

L'Avenir de la Philosophie, par HENRI BERR. Paris, 1899. pp. 511.

Professor Berr attempts here to sketch the synthesis of knowledges founded upon history. First a brief sketch of philosophy since Descartes is presented as a basis of critical, positive and ethical conclusions. Philosophy is to transform its metaphysical into scientific problems, and to effect a great synthesis not only of knowledge but of life and religion, which is to affect man and society in the profoundest and most beneficent way.

Psychologie als Erfahrungswissenschaft von HANS CORNELIUS. Leipzig, 1897. pp. 445.

The problem here attacked is the epistemological basis of psychology, which he would base on purely empirical to the exclusion of all metaphysical conceptions. The contents of consciousness, memory, recognition, association, abstraction, speech, definition, and feeling are the elementary facts. On their bases are discussed unity and expectation, subject and object, the unity of personality. The third chapter attempts psychic analysis of the unnoticed contents of consciousness; and in subsequent chapters sensation, memory and fancy, the objective world, truth and error, feeling and will, are treated.

Die Seelentheorie, von F. HANSPAUL. Berlin, 1899. pp. 292.

The laws of natural egoism and adaptation, together with the pedigree of the human spirit, might have been the title of this book. In one chapter the influence of speech upon the brain, in others the effects of association, the relations of egoism to society, the insufficiency of Darwinism, the justification of punishment by the State, are discussed. From these standpoints the author attempts to show that the soul is as old as the body and begins with the primeval cell, that it has persisted in a chain of continuous development for millions of years, and will perhaps develop into unknown forms millions of years hence; for life, egoism, will and understanding are all one and the same thing, whether in plant, animal or man.

System der Philosophie, von JOSEF MÜLLER. Mainz, 1898. pp. 372.

The fruit of twenty years of philosophical study is here presented in condensed form in the belief that it fills a gap. Philosophy now is less in need of originality than of accuracy. The center of the author's view is his theory of consciousness. The book falls into three general divisions: (1) epistemology, logic and metaphysics; (2) psychology; (3) ethics, with an appendix on the philosophy of religion.

Der Wille und die Freiheit, in der neuern Philosophie, von MAX KRIEG. Freiburg im Breisgau, 1898. pp. 40.

This physiological study is divided into two parts—pre-Kantian and post-Kantian. Under the first, Descartes, Spinoza, Leibniz and

the English philosophers are discussed; under the latter, Fichte, Schelling and Schopenhauer.

La Nouvelle Monadologie, par CH. RENOUVIER et L. PRAT. Paris, 1899. pp. 546.

A careful characterization of the nomad is first given from various standpoints in all its orders and relations. The composition of monads follows and there are chapters each on passion, will, society, and justice. As an orderly digest of Leibniz' work, it is the most co-ordinated and systematic we have ever had.

Esprits Logiques et Esprits Faux, par FR. PAULHAN. F. Alcan, Paris, 1896. pp. 362.

The most important part of this perhaps too neglected book is the characterization of logical types. The equilibrators, the reasoners, the outrancers, the pugnacious type, the contrastors, the associators by contiguity and by resemblance. The false or illogical minds are those characterized by predominance of directive ideas or of insufficiency of them, of abnormal phenomena, the sentimentalists, the detailers, the frivolous and the puerile.

Psychologie der Veränderungsauffassung, von L. WILLIAM STERN. Breslau, 1898. pp. 264.

The sources of our knowledge of change are due to perception, reproduction and comparison. The fineness of it is measured by an elaborate technique for each sense. The psychic excitability for changes and their law is affected by fatigue, rapidity of motion, intensity, direction; and under these captions the entire discussion of the book falls. It is illustrated by various tables with curves and some apparatus.

R. Rothe's Speculatives System, von H. J. HOLTZMANN. Freiburg i. B. 1899. pp. 269.

It is one of the noteworthy signs of our time that Richard Rothe's opinions should now attract so much attention in theological circles. No doubt he deserves a place next to Schleiermacher's as one of the most original religious thinkers of modern times, and it is therefore a very opportune piece of work to digest his views in a compendious form. First his speculative principles are treated, then his general view of God, the world and man, next his principles of ethics, individual, piety and love, then his doctrines of sin and atonement, virtue, duty, State, church and the final close of all things. From superficial glances through a few chapters we think this work is well and conscientiously done.

Critériologie Générale, par D. MERCIER. F. Alcan, Paris, 1899. pp. 371.

The general theory of certitude is here treated in its origin in the different fields of ontology and logic in its relations to doubt, scepticism and dogmatism, and especially with reference to the philosophic theories of the criterion of knowledge. The different forms of criticism and the problem of objective reality conclude the book.

Journal of the Anthropological Institute of Great Britain and Ireland. London, February and May, 1899.

The long articles in this first number of a new series are on The Hill Tribes of Central India; Caves, Shell Mounds and Stones in South Africa; Totemism; and the Presidential Address, January, 1899, by F. W. Rudler.